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Thesis

CHARACTER EDUCATION THROUGH BIOGRAPHY

Submitted by

Madeline T. Dwyer

(A. B., Regis College, 1937)

In partial fulfillment of requirements for the

degree of Master of Education

1938

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CHARACTER EDUCATION THROUGH BIOGRAPHY

INTRODUCTION

A. Aspects of Character Education

An aspect of any given subject connotes how the said subject is regarded, and what influence and bearing it has on the object to be effected by it. The term character education is relatively new today, but education for good, proper, and fine character has actually been present and taught in the schools for centuries. Ever since the day of the New England Primer when was quoted:

> In Adams' fall
> We sinned all
>
> Thy life to mend
> God's book attend, etc.

and down the alphabetically coupled lines moral character has been taught to school children. Today, while those in the teaching field profess to call it directly character education, actually, after having read several text-books on the subject, in practice there is no course in the curriculum which is termed "Character Education"; rather, educa-

MATHEMATICS EDUCATION THROUGH LITERATURE

INTRODUCTION

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tion for character is listed under such courses as "Citizenship", "Civics", "Betterment of Leisure Time", etc. Modern education tactfully approaches the child, making the learning process attractive and meaningful. There are pro's and con's for both direct and indirect methods of character education, and the influence of both prove fertile fields to moral training. Whether the child is presented and made acquainted with loyalty, honesty, unselfishness, etc. to practice or whether he is told a story wherein the virtues of loyalty, honesty, unselfishness are exemplified and are pointed out by the teacher in a living and active situation to be practiced, the child knows the values of said characteristics and virtues; thus being so informed, better living is made easier and more approachable for him to attain and profit by in the future. It is by imitation and practice that the virtues, however, have any bearing upon his life. Therefore, it is by added encouragement of the teacher and apt presentation of subject matter that the child has a better opportunity to learn and thereby acquire a desire to emulate that which he learns. The teacher desires to prepare the child through character education for the preparation for adult life, and the living of that adult life. Character education finds its goal in the realization of the great ideals - social progress and the development of personalities; each of which is both cause and effect of the other.

1. Explanation of term - Character Education

A. Character

An investigation into every dictionary will reveal a definition of character. Funk and Wagnall's New Standard Dictionary of the English Language states that "character is a list of mental and moral qualities belonging to an individual or race as a whole." Webster in his Collegiate Dictionary makes the statement that "character is that stamp of individuality impressed by nature, education, or habit." From these two definitions it evolves that character is composed of many qualities and that through proper training and example the person possessing these good qualities stands out as an individual with a fine personality and character. But even here there is a fine shade of distinction - it depends on the manner in which an individual exercises a good quality. To exemplify such a situation: Fred is a very truthful boy and makes it a point of never telling lies. One day an incident occurs in the classroom wherein a boy throws a paper wad at another boy; Fred knows who threw it, and the teacher is aware of this fact. She questions Fred who protects the boy, thinking he is thereby commanding the respect of his class, by replying he does not know. Other examples might be loyalty to one's parents, and gang loyalty; also might be obedience to one's parents - take

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the case of a little girl who promises to meet her mother at a certain place after school, and the teacher commands her to stay after school for whispering. In this case, to obey either one of the two situations would be disturbing to the child as she has pleased and obeyed one person, and therefore displeased and disobeyed the remaining party concerned. The lesson there is for the child is to always do the proper thing - thus avoiding unpleasant and complicating situations. However, when such a complication does occur, the best situation must be approached and an atonement must be justified for the remaining situation in order that the child may realize the importance of qualities which make for good character.

> The opportunity for conscious choices are as essential in educating for character as they are in educating for reflective thinking. If the individual always reacted in exactly the same way to each and every situation in which he found himself, from the cradle to the grave, we should call him an animal or a machine, and his actions instinctive or mechanical. But if, when he faces a possibility of choice, he consciously chooses one way or another, on the basis of information, or, for that matter, misinformation, he takes a step in the building of his character. [1]

1. McKnown, Harry C. Character Education, p. 54

1. Robinson, Barry D. Characters Unlimited, p. 14

No definition of good character is worthwhile that does not start with the uniqueness and the superiority of individual personality. As completely different one human being is physically from other human beings, he differs too, in character; it is the qualities of character which differentiates and makes for the individual personality.

Take the case of a boy whose fare is not collected on a street car due to an oversight on the part of the conductor. The child is faced with the choice of keeping quiet and retaining his coin for other purposes, or of paying for the service which he is obtaining. At such a moment the teacher or parent is not present and the child must decide for himself. He may be influenced by a somewhat similar decision which met with satisfying results, or the paying of the fare may link itself up with honest acts and retaining of money, with dishonest behavior. As a result of training honest behavior is more greatly preferred to dishonest and it follows that as a result he has those qualities which make for fine character and an individual personality.

It is said that the man without character is swayed by every breeze of opinion and practically allows himself to be governed by instead of governing, circumstance, and moulding the same to his own ends. Such a man has not learned the fundamentals of character. The ideal man is one whose conduct and behavior are determined by himself instead of being guided by his associates

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character. The ideal man is one whose conduct and behavior are
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To definition of good character in waterwills that does not

or by circumstances. When we speak of character suchly we generally mean character as possessing high ideals and motives; one possessing other than this kind of character is definitely termed as possessing "poor" or "bad" character.

Character is by no means a simple element but a complex aggregation of ideas, tastes, deeds, tendencies, and habits. So character is a product of many factors rather than of only one or a few. The larger the proportion of these factors that are positively favorable to desirable character growth, the greater is the likelihood that children will develop into desirable citizens. Environment and heredity are influential factors bearing on the formation of the child's character. Of the environmental factors, those which seem most influential appear in the intimate social groupings of the home, family, friends, and associates. All these factors must be organized, disciplined, and unified as virtues toward an end to be reached, and ideals to be realized. "The teaching of ideals is an effective influence on the character, and with ideals properly synthesized is a device effective in the integration of personality."[2] If man conforms his conduct with perseverance and is true to his conviction in accordance to the true meaning of just what factors constitute good conduct and then, living up to those factors firmly, he is said to possess character.

[2] Bacon, S. F. Character Education, Catholic World, Vol. 141, (July, 1935), p. 483.

[4] Bacon, F. B. _Interpretation of Nature_. (Liberal Arts Press, New York, 1951), p. 110.

To educate a person for correct character values is similar to the work of a sculptor. The sculptor carves form from virgin block which in man's case is his moral being. The difference is in the actual formation of the result. In the case of the sculptor the end results in the exercise of the chisel; in man, it is his volition which promotes a life-like and active statue of colossal character value. Therefore, the volition of man must be nurtured through a careful process of character training in order that a fertile field will be present for good results.

History teaches us that a people without ideals are incapable of progress. The philosopher Fonillée stated: "The idea of the highest good is, for us, the means of realizing the highest goal..."[3]

To live up to one's own aims and ideals is a test of character. To then ask what constitutes greatness of character is as difficult to judge as to what constitutes beauty of face. There is no set formula; it is all a matter of the right blending of qualities.

E. Ludwig once stated:

> Great men always have great character whatever moral lapses of meanness you find in the records of their careers; otherwise the genius within would never be converted into the deeds which made them great. But the greatness of character is independent of the genius. Genius must be developed by activity, but great character arises from suffering as well. That is why there are

[3] Fonillée, Le Caractere et l'Intelligence, pp. 749 - 51, from Rev. Gillet, Education of Character.

Jouffle, le Caractere et l'Intelligence, pp. 749 - 51. Trans
lev. Miller, Quotation of Jefferson.

> more geniuses among men than women, who use up so much productiveness in childbirth. And that is why more women than men have great character.[4]

A very strong statement but an ample description of the qualities character may take on as to an aspect of greatness.

The importance of the greatness of character to a nation is described by J. L. Adams:

> One of the most striking changes which I know of in history is the change in England's political life from the time of the Georges to that of Victoria. In the beginning England had one of the most venal public services in the world; in a generation or two she had a civil service which has never been surpassed for honesty, patriotism, and efficiency - then came a disastrous decline caused by a lapse of these same character values.[5]

Many people force the question, "What is a person who has character like?" Probably there is no more apt explanation than through comparison. A person who has character is like to a dependable bridge which crosses a wide expanse of water allowing people to cross over safely to the other side. When the bridge was built, it was not built for beauty, although a fine bridge is a thing of beauty, but it was built to sustain weight in transportation from one piece of solid ground to another. It must have no weak spots, for its strength is just as strong as its weakest spot and no stronger. Therefore, it is tested to support a weight

4. Ludwig, E. Character, American Magazine, vol. 117, (March, 1934) p. 13.
5. Adams, J. L. Crisis in Character, Harper's, Vol. 167 (Aug. 1933) p. 267.

> I know of in history is the change in
> Virginia's political life from the time
> of the Jacksonian to that of Victoria.
> In the Confederate Senate had one of
> the most varied public services in the
> world: in a generation it has gone had
> a civil service which has never been
> surpassed for honesty, patriotism, and
> efficiency - when once a disaster is de-
> clined [illegible] a lapse of these long
> character values.[3]

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4. Hurtle, E. Overstreet, Abraham Lincoln Speaks, Vol. III, (Nelson, 1924), p.

5. Adams, J. T. Pride in Democracy, Century's, Vol. 107, Aug. 1923), pp.

greater than ordinarily called upon to sustain, and is equal to any unexpected emergency - it is dependable. The person of character like that bridge in ordinary process of living may not seem to stand out in the crowd of humanity, but in time of trial, whether that day comes slowly or suddenly, the person of character does not give way under the strain.

William L. Phelps said:

> Character is a quality in men and women that is unmistakable, even if it be difficult to analyze or define with exactitude. It may be accompanied by physical beauty or the reverse; it may be accompanied by higher education or by the inability to read and write; it may be accompanied by shrewd and subtle intelligence or by positive dullness. [6]

The person who possesses fine character also enjoys perfect serenity. He can aptly face any man or circumstance and sense a certain feeling of freedom. Milton said:

> He that has light within his own clear breast
> May sit in the center, and enjoy bright day;
> But he that hides a dark soul and foul thoughts
> Benighted walks under the midday sun;
> Himself his own dungeon. [7]

Character is primarily a thing which is built. An infant has no character although it has vitality. A child has only the rudiments of character and these are faint and undetectable. As the child grows into youth it begins to show character. It is here

6. Phelps, W. L., Character, Delineator, Vol.125,(August,1934)p.4.
7. Complete Poetical Works of Milton and Young, "Comus",p.135, lines 85 - 89.

7. Complete Poetical Works of Milton and Young, "Comus", p.142, lines 32 - 85.

9. Phelps, W. L., Character, Dellmeator, Vol.1ch,Magnet,1924,p.4.

that an explanation of education shows how character grows with the child. The longer a person lives and lives properly the more character he or she possesses. From personal observation which will not generalize this statement, I find that parents do not fully understand the importance of early training in character. The education of children is looked upon as a matter of books, arithmetic, tables, capitals and boundaries of countries, languages, etc. These are certainly important factors but count as nothing in comparison with education in the development of character.

b. Education

Education is the systematic training of the moral and intellectual faculties. It is the development of the human being in all his capacities. The divinest capacity of the human being is the power of the mind to develop itself for the betterment of the individual, and to renovate itself through ideals and motives. All education worthy of the name is based on the self-activity of the mind. All moral distinction rests there; all character development has its mainspring there.

The fundamental aim of education is to prepare the youth for successful group living. Education of the youth is not solely the work of the school. In fact one of the first maxims[8] that every

8. Tenth Year Book, Character Education, p. 17

4. Thomas Paine Speer, Character Formation, p. 17

teacher should learn is that the school is but one among many agencies of character education ..... these facts suggest that under present conditions the role of the school in the realm of character education is far weaker than those who work in the institution are accustomed to think. Comenius said: "The object of education is to bring to maturity the seeds of learning, virtue and piety." [9]

It is, therefore, the duty of the school as an institution toward the education and betterment of youth to set up an apt program to take care of this character formation which will influence the whole of his future life.

Character education is then a process through which the child learns to make whole some social adjustments to his many perplexing life situations. Perplexing life situations are all those occasions in daily life which vex, disturb and annoy because there is a conflict between desires to do and what one is obligated to do. There should be wholesome social adjustments which are happy and successful ways and habits of responding; all of which is beneficial to one's self and others. Character through education then, is the sum total of one's ways of responding that have become fairly well established or set.

9. Munroe & Weber, High School, p. 126

3. Bruce & Weber, High School, p. 156

As to the building of character William Kilpatrick says:

> I have no right to fix my child's character irrevocably, but on the other hand, I can and must do what I can to make him self-controlling, really self-controlling. I must do what I can to get him ultimately to the place where he can and will intelligently decide what ought to be done. I must know that my child is going to face situations that I have not considered. I must know that if I respect my child I must get him to the place where he can and will adequately decide for himself, without my settling the question, so that I must honestly get him to the place where he can and will review, and if need be revise, what I have taught him.[10]

Character should be habit-forming through set examples and natural to the individual. Many a person builds his character in sections and uses it so. For instance, it sometimes happens that boys have a section they use when their parents are around, and when the parents leave they put that section away; likewise, they have another section which they use when the other boys are around, and they are very careful to put that away when the parents come around. Now character of this sort is not admirable. Children should have character that is articulated part by part. We should wish those habits of thinking, deciding, judging, and weighing so built into us and our youth that when the time comes each carries itself properly.

10. Building Character, Chicago Association for Child Study and Parent Education, p. 229.

as to the building of character Miller Tilpatrick says:

> I have no right to fix my child's character irrevocably, but on the other hand, I can and must do what I can to make him self-controlling, really self-controlling. I must do what I can to put him ultimately in the place where it can and will function willingly exactly what ought to be done. I must know that if I neglect my child I have not considered. I must know that if I neglect my child I may not be the place where he can and will effectively create the himself, without my molding the material, so that I must honestly say it is my own, that I have made him.[1]

Character should be built-forming things not something added in the individual. Many a person owing his success not done it so. For instance, it sometimes happens that [illegible] very poor start [illegible] and then [illegible] and they are very careful to put that here when the people [illegible]. The character of this [illegible]. Utility should have character that is established only by test. We would like qualities of thinking, feeling, [illegible] as only [illegible] that were the [illegible] [illegible].

1. Training Character, Chicago Association for Child Study and Parent Education, p. 158.

Many persons who are but meagerly educated in the technical sense of the word carry forward their character culture because their expert service in humble fields is done for the sake of the dear ones at home or for others whose welfare they have at heart. But such persons if with this expertness they have been made intelligent and moral, a swifter progress is possible so that higher and nobler work will come to them as they advance in life.[11]

As human beings live in a growing and changing civilization, in order to build and educate character they should have the following three elements put forth by the Chicago Association for Child Study and Parent Education:[12]

(1) intelligence, so that choices will be made ethically;

(2) right social disposition, so that choice will be made ethically;

(3) correlated habits to execute the choices that have been made intelligently and ethically.

Character will be produced only when the youths themselves produce it from the inside. Parents and teachers alone cannot do the shaping of character, they can only help. The education of character, as has been said before, is a symmetrical and continuous growth. Whether we realize it or not we are teaching "character education" in each and every class. It is better to face this

11. Jones, L. H., Education As Growth, p. 275

12. Building Character, Chicago Association for Child Study and Parent Education, p. 226

squarely and provide for it in all of its phases by allowing all sides of a child's nature to grow and expand together rather than to try to work on each part as a separate entity.

B. Need for Character Education

The past few years have seen a great interest among public school teachers and administrators in the development of character. This emphasis in education has been expressed in many attempts to modify the program of classes, schools, and entire school systems in order that these might make a greater contribution to the growing child or youth. Some of these modifications seem good, others not so worthwhile.

Emphasis upon character education is due to many factors and needs. There is a recognition that crime and delinquency constitute a challenge to education. Dewey states:

> Schools are being blamed for juvenile criminality. Revelations of breach of trust and shady practices among men the community had looked up to as leaders have led to questioning of the value of the education they received when they were young. The prevalence of racketeering had added to the force of the question. In consequence many persons are blaming the school for inattention to the importance of moral education. [13]

13. Dewey, John Character Training for Youth, Recreation, Vol. 29, (June 1935) p. 139

[illegible] [illegible] [illegible] [

A need for character education arises from the growing appreciation of the importance of the motional aspects of life as compared with the intellectual. The roots of character go deep and its branches extend far. As it is all the desires, purposes, and habits that influence conduct, youth's mind enters into the formation of desires and aims. So the influence of education must be brought to bear upon the habits, desires, and thoughts of a child as part of the development of his or her character.

Too, there is a general adoption of that philosophy of education which stresses the integration of all the experiences of the life of youth through the provision of increasingly life-like activities and interpretation in the school. Through character education the youth realizes how to act, and what to do by actual activities carried on in the school.

There is a need that character education can very successfully bring about, and that is awakening among people generally of social-civic consciousness of large group mindedness, of a concern for the welfare of all - of a concern for honest welfare and non-emphasis on 'success no matter how attained.' During the past years youth was faced by the fact that industry and honesty brought no great material reward, and they came to feel that possession of money was the key to the things they most desired. This material factor is definitely a hindrance to good character and as it now stands appears to the youth as a goal of 'shining merit' to be ap-

proached with views to success. This pseudo-goal must be stripped of its glamor by the true and real goals of character education. The youth must work honestly with his group for the betterment of civic life; youth must not grab for selfish desires and imbibe the philosophy, "survival of the fittest!"

The following is a lengthy quote by that eminent educator, Dewey, every line of which is most significant to character education. He states:

> It seems to me especially important that organizations of business and professional men should exercise an influence along certain lines. They have already done a great deal in promoting the growth of the playground movement. They can determine to a great extent the treatment of delinquents, with respect to both prevention and cure. They are in a better position than any one class to realize what slums and bad housing do to foster juvenile criminality. They can exercise a powerful influence for so-called economical measures that eliminate provision for activity in lines of useful work in the schools, retaining only the direct and most formal subjects; they can effectively cooperate with school authorities to promote school subjects that give a healthy outlet to those impulses for activity that are so strong in the young. Thro active parent associations they can bring more of the outside world into the school, breaking down that isolation of the school room from social life which is one of the chief reasons why schools do not do more effective work in the formation of character.[14]

14. Dewey, John, Character Training for Youth, Recreation, (June 1935), p. 139

14. Dorsey, Joan. The Counter Training for Youth. Intervention, [June 1968], p. 120

There are many trends making the daily activities of the teacher increasingly significant and productive of character values. The center of interest is changing from "subject-matter" to "life" so that the curriculum is taking on a greater meaning for pupils in relationship to his daily experiences and problems of adjustment. The teachers, themselves, are learning to utilize significant life-interests and marginal problems not directly related to the curriculum but which are brought into consciousness in the routine of teaching. Too, the methods of teaching are changing so that participation in classroom activities is fast becoming a significant social experience. The teachers are learning to consider conflicts and problems of conduct arising in the classroom as teaching opportunity to be used rather than to be avoided. W. F. Bigelow expresses:

> In this life of the 'opportunist', 'self-seeker', 'liar', and 'betrayer', the schools must be concerned with more than imparting facts. In the case of the public school, it is the province of the people to decide whether the institution they pay for shall teach facts only or facts plus the ability to weigh them in their relation to society and the final destiny of man.[15]

This nation, rather filled with unrest and facing problems that will determine whether its character is as steel-like as we fondly hope it is, must look to its future and stamp out the indifference to education.

Often-times one has but to observe the good deed of a person (that person probably unmindful of being observed) and immediately

15. Bigelow, W. F., Education in Character, Good Housekeeping, (September, 1936), p. 6.

he admiringly applies that performance to some similar deed he has done in the past, or might do in the future; he recognizes a quality of good character and if he does not benefit by the act at the time there is a potentiality that when he does meet with a similar situation he will apply the example he has witnessed. It is of character value to him by the very fact he has recognized a quality of character in the situation. Therefore, all character at its best is character education, and this education of character has a pervading emphasis in developing and strengthening one's character.

C. Aim of Character Education

The study of character education methods is based upon an analysis of character education objectives and their function in the control of individual and group conduct.

> "The one main objective of character education is to teach the individuals those ideals and habits that will result in the creation of the greatest amount of wholesome enjoyment for the greatest number of individuals over the longest period of time." [16]

Character Education aims to help the individual to gain something worthwhile from life through the adaptation of proper habits and ideals. It does not aim at perfection, as no human being is perfect, but it does aim at betterment. Manhood and womanhood means development of character and will - the making of a thoughtful manly or womanly person out of every child.

The opening address of the President of the Department of Superintendence in 1927 included the following:

16. McKnown, Harry C. Character Education, p. 59

> The superintendents and other executives of public education have gathered here that they may gain a little clearer grasp of this central thought, that our most important work is the development of personal character in the lives of our children - and that we may go back to help the teachers to teach the things that make for nobler character and finer citizenship - to place the emphasis where it belongs, on the things that make for right and noble living.[17]

The development of character should be an implicit aim of all curricular and extra-curricula activities of the elementary and secondary school, rather than an explicit objective pursued exclusively in such courses as ethics, character formation, etc. The most promising method of assisting young people to develop their own character and personality is that of individual rather than group stimulation, tutorship, and guidance. However, this does not disparage the great value of cultivating group standards, ideals, and attitudes.

According to the Tenth Year Book published by the Department of Superintendence of National Education, sophisticated education approached a discussion of character objectives with premonition of conflict. Objectives do carry connotations of methods. They listed seventeen objectives:[18]

1. Character as general goodness, something very vague but desirable.
2. Character as conformity to the conventional doing what society expects.
3. Character as life in accordance with the dogma of some religion.
4. Character as a composite of many specific conduct habits capable of determination by scientific analysis of life.

17. Brown, F. J., Character Education, Past and Present, School and Society, Vol. 43,(May 2, 1936), p. 587

18. Tenth Year Book, Character Education, pp. 31 - 32

5. Character as the service of the state.
6. Character as social usefulness, personal self-sacrifice for the larger good.
7. Character as unselfish motives, love of fellow men, desire to serve.
8. Character as the harmonious adjustment of the personality.
9. Character as self-control; inhibition of impulses in accordance with rational principles.
10. Character as composite of desirable traits, virtues and ideals.
11. Character as self-expression: responsibility for getting as much as possible out of one's own life.
12. Character as emotional maturity, objectivity, disinterestedness, intelligent living, foresight, understanding, and discrimination of consequences, fair-mindedness, scientific spirit.
13. Character as sincere action, in accord with conscience.
14. Character as ways of living that are aesthetically preferable, beauty.
15. Character as imitation of some ideal persons.
16. Character as creative experience; continuous reconstruction of life.
17. Character as integration of values, doing the "best" thing in each situation.

All these objectives accumulated form life in the best manner of living. Dewey in "Human Nature and Conduct" said:

> To make others happy except through liberating their powers and engaging them in activities that enlarge the meaning of life is to harm them and to indulge ourselves under cover of exercising a special virtue. Since we cannot know in a definite way what does contribute to the social good, many are inclined to look for a character measure in the purpose of the individual. If he meant well, if he desired the social good, if he loved his fellows, if his heart was right, they will approve his character.[19]

19. Ibid, p. 40

1. Character as the service of any ideal.
2. Character is social usefulness, primarily self-sacrifice for the larger good.
3. Character is cheerful contribution, like if fellows may, looking to serve.
4. Character as the harmonious adjustment of the personality.
5. Character as self-control; inhibition of impulses in accordance with rational principles.
6. Character as the possession of desirable traits, virtues and habits.
7. Character as self-expression and fulfillment for getting as much as possible out of one's own life.
8. Character as ethical maturity, objectivity, tolerance, broadmindedness, intelligent living, true-mindedness, simplicity, and distribution of consequences, fair-mindedness, sensitive spirit.
9. Character as sincere action, in accord with conscience.
10. Character is more of living than are mentally undesirable, unhappy.
11. Character is self-control over instincts, impulses and habits.
12. Character is responsible conduct; continuous realization of life.
13. Character is unified in good ideal persons.
14. Character is the sum of living that are mentally undesirable, unhappy.
15. Character is the master plan of values, doing the "best" thing in each situation.

All these objectives summarized form life in the best manner of living. Dewey in "Human Nature and Conduct" said:

> To seek ethics apart from character is to seek a short cut to the end of life. Character is the whole of life so far as it is a unified disposition. Character is the only thing that is worth while for its own sake, and the only thing that is always worth while. Other things are means, and character is the only end. Character is the only thing that is always and everywhere to be cultivated. Character is the only thing that is always and everywhere to be cultivated. Character is the only thing that is always and everywhere to be cultivated.

The problem of character education in the school is that of ensuring specific type experience through complete moral acts by pupils, of such range and scope as to give a functional basis in habits, ideals, and impulses for meeting the varied, complex, and unforeseeable situations of life in which character is both formed and demonstrated.

After reading the opinions of several educators mentioned in this thesis, it is safe to conclude that the one main aim of educating for character is to present and train in the form of specific ideals and habits those individuals constituting society; thus will be produced a race of individuals who will, by their performances in everyday life, create the greatest good for the greatest number of individuals, making society and life worthwhile.

Life is constructive living. Each person has the power of self-expression, and a responsibility to himself of getting as much as possible out of his own life. Guided by specific conduct habits he is capable of determining 'what step' to take in life; those who set down the specific conduct habits, traits, and ideals have thoroughly and widely experimented with them - thus we can be assured that the person following their specific connotations will be creating the greatest good for himself and the greatest number of individuals over the longest period of time.

This is the aim of character education and character educators; especially are both agencies striving to produce leaders to guarantee certain type experiences through the performance of moral acts by pupils as laying the basis in habits, traits, and ideals of character which do meet situations experienced in life. Too, contact with fellow pupils as leaders will, in educating for character, tend to harmonize the pupils with situations and the application of right principles as exemplified in character education and enacted in life.

D. Relation of Biography to Character Education.

There is no very definite place where the individual receives his character education. Wherever life is lived this process goes on; and life in any particular society is conditioned and moulded by every element in the material and spiritual culture, as well as by the drive of personal desire and the operation of natural forces.

The profession of teaching realizes that through biography is seen the power of one person to enter vicariously into another's life, through the implanting of ideals and motives. Whatever the school accomplishes through the teacher, it encourages the growth of the soul and an effort toward more exalted ends than mere chance offers, and leads to the development of noble character through heroic living.

One who would influence another by his or her character must not only possess character, but must succeed in getting that character into the consciousness of others. Character is dynamic only when it has transformed itself into an ideal in the mind of some other person. Biographies of worthwhile characters are dynamic in character education.

The laws governing character development set forth by the Head Masters Association in Secondary Education might well apply to force of biography to character education:[20]

1. pupils learn best by associating new materials with known materials especially those coming out of the commonplace, ordinary experiences of life.
2. mere association is not sufficient opportunity, for practice is essential. Practice stamps in the impressions emphasized and is one of the more effective factors in attitude development.

The pupils are taught and guided toward the reading of biography with a view of gaining an appreciation of the philosophy of life of the character whose biography they read. Biography opens up new avenues of experience for youth. The youth "lives"

20. Character Education In Secondary Schools, Report of High School Head Masters' Association, p. 9.

the life of the character biographied just as one might live the life of a play or drama. The youth in his imagination dramatizes the experiences of the biographied persons, shares the struggles and successes; he may even go so far as to completely identify himself with a character that he will adopt for his own, the ideals and ambitions of the character.

Perhaps the character value of biography has been over-emphasized; then greater attention must be given to the selection and use of biographies which will contribute to the field. This must be attended to, especially when the youth, reading the book or hearing the story of a great character places himself in the role with the hero in the story.

This point must also be given careful attention. Many selections of literature are so conceived that the villain rather than the hero stands out as the character which seems to the youth as the most worthy of admiration.

It is not so important which character the teacher considers as the hero, but it is important which character the youth admires and copies in their imagination, and perhaps in actual life.

Germane advocates the following principles as true of biographies as a direct moulder of noble character:[21]

21. Germane, C. E. & Germane, E. G., Character Education in School and Home, p. 216.

1. they supply right concepts and right concepts are needed before one can make wise choices.
2. they offer a most wholesome leisure interest and activity. A youth who is reading good books is safe for the time being from mischief.
3. they are likely to inculcate worthy ideals of conduct which will help the youth make right choices in perplexing life situations.
4. an effective character program must touch the life of the youth in his every waking moment.

C. A. Adams says: "The lovely things men build in the days of their strength are but the reproduction of the lovely thoughts that were whispered in their hearts in the days of tender youth."[22]

Too, mere talk will not produce good conduct. Youth must read, feel, and do the things they read and talk about. A teacher should recommend to a pupil the reading of a book which he will find interesting and which will, at the same time, help him to overcome some fault in his or her character. Virtues must be lived to be learned.

22. Adams, C. A. Making Character, Journal of Education, Vol. 8, (June 3, 1915), p. 596.

42. Lynes, J. E. Dating Exercises, Journal of Education, Vol. 5, (June 5, 1913), p. 356.

II.

Problem (defined, limited, and interpreted)

Since it has been stated that character is a list of mental and moral qualities belonging to an individual or race as a whole, then character education should be studied with a view to acquiring characteristics or traits which will benefit the individual in his relation to society. Life is, partly at least, what one chooses to make it; the character of the individual determines whether his actions will be good or bad.

There are in this world individuals who have led exemplary lives, individuals who gave their very best to life by reason of their fine characters. Shouldn't they therefore be set up as examples, as a means of education of character for the masses - society as a whole and its welfare!

Men throughout all ages have produced great characters from their numbers, and since many men characters have been quoted in reference to worthy deeds and heroic efforts, it is my main desire to show through the lives of famous women, spread over periods of time, that the many outstanding abilities and characteristics they displayed formmost worthy patterns for imitation. Nor should this be written solely for girls; boys can well learn and appreciate character values as interpreted through womanly effort. Girls in high school appreciate the virtues found in Washington, Lincoln, Patrick Henry, Edison, Ford, and many others as interpreted in

their English texts while seldom was a woman mentioned. Furthermore, as women are eternally quoted as the weaker sex, how much more appreciable are those women who have braved manly dangers, and accomplished those deeds which are accredited only to men. Surely the boys can be impressed by such apt examples, as the girls in the past have thrilled to the patriotic generals and unselfish men that paraded through their English texts.

This dissertation will aim to prove by specific exemplification through the lives of six famous women that there are many traits worthy of acquiring, and that by the possession of them, these women did the optimum for civilization. I have especially chosen women who were very natural types - women who could suffer very humanly, but who did so silently; women who were not physically superior, but who by their supreme unselfish traits transcended physical weaknesses by the mere thoughts of unselfishness towards others.

The concluding part of this thesis will set forth subject matter related to the character of Joan of Arc which appears fruitful in worthwhile characteristics and traits from my analysis of her life from her childhood to her untimely death by fire.

III

Previous Studies

Very few theses written up-to-date are related to the immediate subject of "Character Education through Biography". Eugene K. Robb, of Pennsylvania State College, in a "Study of the Results of Direct and Indirect Methods of Instruction in the Field of Character Education" listed attributes of character as respect for authority, courtesy, honesty, loyalty, leadership, fair play, service, tolerance, dependability, and cooperation. Robb presents experimental groups such as Hartshorne, May, Trow of the University of Michigan, Maller of Teachers' College, Columbia University who made detailed studies in character traits of children. The greater part is concerned with statistics of control and experimental groups by grade in Discrimination Tests - Teacher and Pupil Ratings.

From the State University of Iowa, George W. Beiswanger in the "Character Values of Old Testament Stories" presents stories of the Old Testament being of moral and religious instruction as valuable for specimens of perfect examples of moral character. The author, by a scale of merit ranking according to the standards of literary excellence, located the specific character value of the stories. These stories were examined for eight things - organic unity, craftmanship, emotional tone, effectiveness, artistry in appeal, truthfulness, appeal to fundamental attitudes, and orientation.

Literature Studies

Early the Iowa editor Jo-Stoltz was related to the Iowa-
ville subject of "Character Structure Lutheran Literature".
Eugene E. Todd, of evangelistic course Outline, in a "Study of the
Results of Direct and Indirect Methods of Instruction in the Truth
of Overcome Conversion" Light Adjustment of Character to Temporal
or Eternity, Courtesy, Morals, Loyalty, Indebtedness, Fair Duty,
Service, Influence, Dependability, and Co-operation. Such Concrete
Experimental Study was Carried on by Lutheran, Mrs. Theme of the Intensity
of Sickness, Unity of Teachers' Duties, Timothy Particularly was
made Detailed Study in Interested Trends of Attitudes. The Greater
part is Concerned with Statistics of Control and Experiment
Groups by Tests in Characterization Tests - Teacher and Pupil Ratings.

Also the same University of Iowa, Monona E. Swisshelm in
the Character Value of Old Testament Stories' presents Objective
of the Old Testament Value of Moral and Religious Instruction Re
valuated to Evidences of Certain Examples of Moral Character. One
author, by a Scale of Moral Ratios according to the Elements of
Literary Excellence, Judged the Specific Character Value of the
Stories. Three Stories were Examined for Eight Terms - Dramatic
Unity, Plot Assembly, Central Idea, Effectiveness, Artistry in
Appeal, Truthfulness, Appeal to Fundamental Attitudes, and Orienta-
tion.

The need for character education through set example is expressed by Samuel Ray Braden from the University of Missouri in his "Psychology of Character" wherein he presents some psychological aspects of moral training. He postulates the necessity for some kind of tuition in the art of living as obvious to anyone noticing the numerous acts of impropriety and inconsiderateness in any group of persons; some of these acts spring from ignorance, some from prejudice, some from selfishness, and some from hatred. He concludes the thought that to whatever causes the action may be traced it is obvious that the number of misdeeds due to ignorance, carelessness, and prejudice might be lessened somewhat by means of education. As a concluding statement in his chapter on need for some kind of tuition and set examples for the art of true living, he mentions the meaning of character and how it can be attained through the performance of good deeds, and states: "The aim of education is not merely to inform the child about what he ought to do, but to train him in the actual doing of good deeds - not the man who assents to the right, but the man who does what is right is the desirable citizen."

"The Opportunity for Character Education Through the Teaching of Commercial Subjects" is a portrayal, by Herbert C. Hunt from Boston University, of the conditions in the commercial curriculum which are advantageous to the building up of character. An examina-

tion is made. by the writer, of the reasons for firing employees of seventy-two different companies with the result that dishonesty, carelessness, and laziness led the list. Hunt's observation from this factor was that, "Any vocational subject which is taught under conditions comparable with those actually experienced on the job offers the best opportunity for developing habits of promptness, cooperation, honesty, carefulness, concentration, etc." He concludes that by the proper presentation of our subject matter we can do much to develop character.

These four are the only ones that I found even immediately related to the work as I intend to develop it. The student, however, might be interested in the following theses as intensive research material in the field of character education: "Scope and Relationship of Character Building Agencies dealing with High School Students" by Frank W. Herriott which determines more definitely how the students spend their leisure time; "Detailed Analysis of Achievement in the High School" by Mrs. Cecile W. Flemming, a comparative significance of certain mental, physical and character traits for success; "Experimental Study of Character Traits" by Raymond Otto Filter, shows correlation between test results indicating that individuals who are quick in decisions of one kind tend to be quick also in decisions of other kinds; "Life of Christ Essential for Character Education" by Walter Alexander Groves, an analysis of

obvious outcomes, is a study of the life of Christ essential for character education in the denominational colleges; "Methods in Character Education" by A. H. Anderson, proving that the vast majority of teachers seem to find not only that the informal direct method is all that is necessary but that the most effective character education experience is that which grows out of actual situations; "Empirical Study of Character" by Sister Mary Rosa (MacDonough); "Character and Intellect" by Edward Webb; and "Concept of Character in Training" by Sister Mary Mildred (Curley).

IV

Character traits to be developed in the High School Student

There are rapidly growing numbers of modes of approach to the study of character growth, copious material on character and its formation, all pointing to the necessity of fundamental investigations into the nature of character and traits of character which are most essential to everyday life. To subject countless pupils to a definite plan of moral training is a significant adventure, and it is advisable to deal with the chosen traits for character education in a piecemeal fashion. It is not assumed that to have character one must possess only those mental and moral qualities usually associated with the hero type, but that the application of the ordinary traits of human nature have in so many instances

raised practically unknown and simple individuals to the rank of worthy exponents of character study for high school pupils. With this in mind I have chosen characteristics, useful for pupils of high school age so that they may sense the advantage of a systematic course in character education.

A. Character traits listed and interpreted

After having read through many articles in a number of biographies I finally selected the following seven traits as being the most essential for high school students. Each trait is one which the high school student needs when he prepares for higher education, or to seek his livelihood in the world. Each trait in itself has different shades and distinctions, and is similar to a color; the color brown might be light brown, dark brown, medium, tan, etc. After I have listed the traits, I shall attempt to explain the divisions under each one.

1. Altruism:
   - unselfishness
   - devotion
   - thoughtfulness
   - sacrifice
   - generosity
2. Patriotism:
   - loyalty
   - leadership

3. Sincerity:
   honesty
   truthfulness
4. Bravery:
   courage
   strength
   gallantry
   stability
5. Perseverance:
   diligence
   reliability
   trustworthiness
   deep sense of duty
6. Gratitude:
   thankfulness
   reverence
7. Dignity:
   poise
   refinement
   self-control (self-confidence)

Altruism is known to most as pure unselfishness; the name altruism rather symbolizes it as a high priest of a valued and treasured attainment. And so it is: To some it appears as devotion, wherein the mind is engrossed and captured by the ideal of doing something for someone else. Thoughtfulness brings it

to light as a social instinct or impulse in human nature and is evidenced in kindness. Then it appears under the guise of sacrifice, disinterestedness in self, of self in the interests of others. It takes the form of generosity when a person has consideration for others and a due regard for their feelings and interests through acts or deeds which seem greater in their importance.

Patriotism usually symbolizes the love man has for his country. Loyalty impresses one as man possessing a zeal to devote himself to his country, while leadership implies the passion of a patriot to go out of his way to inculcate zeal in the hearts of his own countrymen that his country may be better served.

Sincerity means that the possessor of this quality duly possesses truthfulness; he is said to be free from falsification and possesses honesty and straightforwardness.

Bravery is given over to many names. It signifies courage when there is valor in a man's deed despite his fear of whatever might happen to himself. Here the man's own will is present; he possesses a strength brought on by fortitude. A man has gallantry when he performs daring deeds for the welfare of others which amaze people on account of the difficulty of the tasks. He has stability when he steadily encounters perils to which he may be keenly sensitive, at the call of duty.

Perseverance is a persistance in any design or attempt. An individual who possesses steadiness in all his pursuits has diligence. Reliability is a form found in perseverance which connotes a constancy in progress. Trustworthiness denotes that a person is worthy of trust, and whatever faith is put into him, in the performance of any task he might undertake. The endeavor with which such a person takes up a task shows that he has a deep sense of duty, ethically for himself and the person for whom the deed is being accomplished.

Gratitude is a warm sense of appreciation of kindness received. Too it connotes thankfulness when it involves a feeling of goodwill towards the benefactor and a desire to do something in return; often this trait is discerned by a profusion of praise and thanksgiving. A very fine distinction distinguishes reverence from thankfulness. The former is recognized by a quiet worship in full appreciation of favors granted to the person in question; the emotion is deeper set in that it has no great outward splurge of feelings.

Dignity connotes an impressiveness of character or manner. It is termed poise when it signifies repose and serenity of demeanor. To call it refinement would imply a stately, grave, or noble bearing. The individual possessing self-control has a self-confident mien about his person and appears to others as having

qualities suited to inspire or command respect and reverence.

B. Significance of traits chosen as applicable to modern civilization.

The traits which have been interpreted can easily be applied to modern civilization. All around us there are people daily giving to others of their fine character through their eminent traits. Margaret Fuller said, "All might be superior beings," and doubtless this is true, if all were willing to cultivate the mind and beautify the character. In the introduction to the Report of High School Head Masters' Association concerning "Character Education in Secondary Schools", the foreword, which is an accumulation of desired traits, reads:

> There is no success without honor; no happiness without a clear conscience; no use in living at all, if only for one's self. It is not at all necessary to make a fortune but it is necessary that you become a fair-dealing, honorable, useful citizen, radiating goodness and cheerfulness wherever you go, and making your life a blessing.

The person who is altruistic will get along far better in everyday life than that individual who is selfish and desirous of gains merely for self-gains. Such persons have few friends, and life without friends is a lonely one.

Through life there are many outstanding examples of the traits that I have mentioned. Since they are the characteristics I would desire to have developed in high school students, I shall make illustrations dealing with high school pupils.

Strength and honesty.

In an Algebra class the teacher mistook a carelessly make 1 for a 7 when she was adding the marks on a paper. As a result of this error a girl received A instead of B. This very conscientious girl reported the error to the teacher, thereby losing the desired A, making her mark below 90. This girl was an ordinary pupil but this act made her a stronger character through the strength she possessed in her character to be honest.

Another example, probably similar is that of the pupil in an English class during a test period. The pupil, let us call her Mary, handed her test in to the teacher. After she returned to her seat, she suddenly said half aloud - "I forgot to sketch the man's life." Janet sitting next to Mary, was just getting up to hand in her paper when she heard her and realized that she too had forgotten it. Janet immediately added the omission; when the papers were returned Janet had an A and Mary had a B- because of the lack of the sketch of the author's life. However, Janet felt she had no right to the mark and knew her mark would be B if she reported it to the teacher, - Janet did report to the teacher. Extraordinary case, you readers say, but a very great and valuable step in character

building! We do not intend to make "gods" out of our youths, but we do want to train them to meet other similar situations as they go through life with success, and not uncertainty as to "just what would be the proper thing to do." Youth must be made certain that problems of life similar to theirs or even greater have been successfully met and solved.

A girl suffering from a serious disease has been absent a great deal from school, and suffers a great deal too, while in school. This young girl has a great sense of responsibility and is determined in doing her work and making up the work missed during her absence from school.

Another girl has a low mentality, but possesses such a firmness of purpose and fineness of spirit as far as her school work is concerned, that her character has sufficiently offset her lack of ability to pass.

Unselfishness and devotion

A boy came from a home where there was a crippled father; the father depended a great deal on the boy to assist him. This boy had a good scholarship record in the high school and was well liked by all. One day he got into a difficulty with a teacher, and was detained after school as a result. He was requested to report every morning. He knew he could not do this, and he did not wish to explain his personal devotion to his father as he felt there was no

reason for it. The boy suffered great rebuke until another teacher knowing the case supplied the reason.

John is slightly hard of hearing and has difficulty in taking good notes in class. Being quite poor, there is very little that he can do about it. Harold, the president of his class, besides being a leader in a few clubs, and a member of the football team, takes the time always to give him a copy of his notes and explains whatever the boy has missed through absence from class.

John appreciates the thoughtfulness and unselfishness of Harold and wishes he could return the kind deeds. The chance comes one afternoon when Harold is forced to stay an hour after school for some unnecessary whispering during a teacher's class. It is the day before a big football game and the teacher, relentlessly hard and demanding restitution for her injured feelings, insists that Harold must be punished. John knows Harold is the team's "touch down" hero and realizes he must practice with the team; he also knows that he has to help his mother with the weekly washing and beating of the rugs. Nevertheless he offers himself in the place of Harold who is allowed to take part in athletics that afternoon.

Too, there are many little acts of thoughtfulness reenacted every day in the classroom. Henry reminds the teacher of a window left open as class is dismissed for the day; Jane speaks to the

homeroom teacher concerning a girl's illness, and many other special occasions.

Dignity

Slovenly dress and awkward positions are prevalent among high school youths and are corrected by criticism, praise of improved results - all in regular order. After Dan realizes that wearing a tie does help his appearance and draws approbation from the teacher, he continues to improve his appearance; his clothes are neat, and he is well-groomed even to his fingernails.

This appearance of dignity and of the neatly dressed youth has brought great attention to the subject of uniforms. The students disliked them, and it was difficult to keep them neat and clean. As a result uniforms are gradually being abolished, and the students are taking more care of their appearance; they are adding more dignity to their characters. It is as if poise and refinement was the mirror through which shines character.

Self-control is an important factor in the category of dignity. Says Henry Churchill King, "Self-control, I say, is the root virtue of all virtues. It is at the very center of character." It is through this virtue that the individual forms good habits.

Jack was a very brilliant boy but inclined to have a shy temperament. Towards the end of his junior year in high school, one of his teachers was doing some very serious thinking concerning his shyness. He held the highest marks and was very liable to

continue to do so during his senior year; the highest in scholarship received the Valedictorian honor. During his senior year, this teacher had many interviews with Jack and made him acquainted with these two thoughts: (1) all mankind was not solely employed in observing him, and (2) shamming was not of any use, as the world was very clearsighted and soon estimated a man at his just value. Jack was cured and became self-confident in himself. He won the valedictorian honor and delivered the address with a serenity of mind that any teacher would be proud of.

Through repeated contacts with gentlemen, youth's temperaments can be trained. There must be, however, repeated association, observation, and correction.

Loyalty

A home room in the high school had been trying to improve its per cent in banking. The day came when all but one girl had banked. The girl who had not didn't wish to do so, but without any urging said she would deposit for the sake of the home room; since that day the room has been an honor room.

The pupils of a certain school were requested to parade on an occasion when their presence could not be enforced by the school. The pupils showed extreme loyalty to the school by appearing in very large numbers, so that the public might know that they stood by their school. These pupils certainly had a pride in the appearance of their school in public.

All the given traits are prevalent in the youths to-day, but not in all the youths. If a boy reports an open window to a teacher he is labeled "teacher's pet", this attitude and many others found in our youth is what character education is prepared to cope with. If youth realizes that actually there are boys and girls of their own age in high school who are exemplifying such worthy traits, this will help to pave the way to thought on this matter; subsequent results will follow in acquiring those traits or like traits.

V

Observation and perusal of women characters to exemplify characteristics.

Everyone's life penned usually deserved merit, or else it would have been lost in oblivion. As long as mankind lives on earth, he will look for inspiration in biography, and where psychology will fail to inform mankind about human nature, biography will succeed. It is the use of one's imagination while reading the biographical volumes that gives that vivid touch so necessary in the interpretation of any character. Character education is a worthy aspiration for it includes man's life as a whole, influences his whole existence, and makes him a hero or just another forgotten man.

A perusal of five women characters, exemplifying their many worthy traits will prove to the reader why they were famous, and why they were remembered. Presented to high school students these characters will appear in the sense that here are real women who have succeeded, - who have become great through possessing characteristics which they themselves are being taught to adopt as their own - as a part of their own daily lives.

A. Elizabeth Barrett Browning (1806-1861)

1. Stability of character during youth despite poor health.

Elizabeth Barrett was born into the world possessing perfect health, until a fall in her early youth crippled her. This tender creature with a smile like a sunbeam still could look at the woods and wild flowers she liked so well, but now from a distance - no longer among them.

The next year she broke a blood-vessel in her lungs and only after great difficulty recovered her usual health. She maintained her poetic interests and continued to write.

2. Perseverance in overcoming poor health.

For seven years she spent most of her time on a couch in a large darkened room, only seeing a few most intimate friends. She read almost every book worth reading, in almost every language, and gave herself heart

and soul to that poetry which, as the author of, was to give her power to regain lost health. Her poetry awakened Robert Browning whose friendship was to mean much for Elizabeth.

3. Strength despite paternal restrictions.
As a filial daughter, Elizabeth told her father of the poet's love, and of her love in return, and asked a parent's blessing to crown their happiness. At first he seemed incredulous of the strange story; but when the truth flashed on him from the new fire in her eyes, he kindled with rage, and forbade her ever seeing or communicating with Robert Browning again, on the penalty of disinheritance and banishment forever. Elizabeth arose from her sick-bed to marry Robert Browning.

4, Poise in trials of life.
While very ill from a broken blood-vessel in her lungs, she spent a year in a warm climate with her eldest and favorite brother. One beautiful summer morning she went on the balcony to watch her brother and two other young men who had gone out for a sail, Having had much experience and under-

standing the coast, they allowed the boatman to return to land. Only a few minutes out, and in plain sight, as they were crossing the bar, the boat went down, and the three men perished; their bodies were never recovered. Elizabeth was prostrated, and all winter long she heard the sound of waves ringing in her ears like the moans of the dying, yet she suffered it in silence. Gaylord said of Elizabeth: "From her girlhood on her sense of humor surged triumphant over obstacles and in her darkest hours."[23]

5. Devotion and loyalty to country through her poetry portraying the systems of the time. Books and humanity, great deeds, and above all politics, which include all the grand questions of the day, were foremost in her thoughts.

Thoughtful in the smallest things for others, she seemed to give little thought to herself. She never mistook pleasure for the final cause of poetry, nor leisure for the hour of the poet. She did her work to attain a definite end - to

23. Gaylord, H. Human Side of Elizabeth Barrett Browning, Saturday Review, Vol. 12, (August 24, 1935), p. 9.

offer to the public the realization of the shortcomings in the different systems of the government of the time. All her poems were reverend and sincere in their purpose. Her poem "The Cry of the Children" portrays the evils of the economic system. There she describes the young underfed children, seeing no blue skies or bright flowers ever but dark coal dust which seeps into their frail bodies, cheating life but not death. The following stanzas show the power and strength of her verse:

They look up with their pale and sunken faces,
And their look is dread to see,
For they mind you of their angels in high places,
With eyes turned on Deity.
"How long," they say, "how long, O cruel nation,
Will you stand, to move the world, on a child's heart, -
Stifle down with a mailed heel its palpitation,
And tread onward to your throne amid the mart?
Our blood splashes upward, O goldreaper,
And your purple shows your path!
But the child's sob in the silence curses deeper
Than the strong man in his wrath. [24]

All through her life Elizabeth Barrett Browning wrote, fostering such sentiments - not for her own benefits, but to benefit society.

24. Bernbaum, Ernest, Victorian Literature, Cry of the Children, p. 150, lines 21 - 32.

B. Florence Nightingale (1820 - 1910)

1. Early altruism

Florence had the greatest tenderness toward dumb animals, and never could bear to see them injured. While a very little girl she enjoyed riding with her father's old friend, the clergyman of the parish; he had studied medicine when a young man and was helpful to those sick. Little Florence took great delight in helping to nurse those who were ill, and carried a little basket filled with something nice which she saved from her breakfast or dinner.

Her father's shepherd had in his possession a favorite sheep-dog called Cap. One day a mischievous school boy threw a stone at him and injured his leg; the shepherd then was determined to hang the dog. Florence was horrified and insisted upon seeing the dog. Upon reaching the shepherd's cottage, they found the dog laying on the bare brick floor with his hair dishevelled, and his eyes sparkling with anger. Under Florence's tender fingers the dog became peaceful and allowed her to examine the wounded leg. It was dreadfully swollen, and hurt very much to have it examined; but the dog knew it was meant

kindly, and though he moaned and winced with pain, he licked her hand. Florence bathed the wound and called for the clergyman who examined and dressed it properly. Florence even visited the dog every day until his leg was healed. She who was made so happy in saving the life of an animal would some day be interested in saving human beings.

2. Growth of altruism

Her parents, being very wealthy, she had travelled extensively during her youth. Occasionally her family passed a season in London, and here, instead of giving much time to concerts or parties, she would visit hospitals and benevolent institutions. When the family arrived in Egypt, she attended several sick Arabs, who recovered under her hands. They doubtlessly thought the English girl was a saint sent down from heaven.

Within a very short time Florence Nightingale left her lovely home to go to a dreary house in London where she gave her time to the sick, and her fortune for several years. The place was a hospital for sick governesses and was about to fail financially when she entered to take charge

of it. Her own frail health sank for a time from the close confinement, but she placed the institution on a sure and prosperous foundation.

3. Supreme courage

After the Crimean War broke out Florence Nightingale attempted to undertake a noble and arduous work, which previously only men had done. With thirty-four nurses she left for the Crimea region. Her pathway was not an easy one, as her coming did not meet the general approval of the military or medical officials. Too, despite the difficulty to obtain either food or clothing, due to the immense amount of "red tape" in official life, she fought to establish an invalid's kitchen where appetizing food could be prepared, and a laundry - the beds and shirts of the men were in a filthy condition.

She made the hospital a place of healing, not a foul couch on which famished, feverished victims were thrown to death. And the wonderful work of this quiet, scholarly woman from a secluded drawing-room was done against the wishes of her friends and against public opinion.

4. Sacrifice of self for others

Including her daily duties during the Crimean War, Florence Nightingale aided the chaplain in establishing a library and school-room, and in getting up evening lectures for the men. She supplied books and games, wrote letters for the sick, and forwarded their little savings to their home-friends.

When the long day's work was done she would go to her little stuffy room to begin her correspondence; then after a time, when the surgeons had retired and the wards and corridors were dark, she would take her little lamp and steal quietly through the silent rooms among the sick and dying men. She would kneel by bed after bed to speak a word of comfort; she would give medicine here, food or drink there. The men worshipped her, and called her the "Lady of the Lamp"!

5. Continued diligence in old age

After her return home Florence Nightingale was never in strong health, yet she wrote several valuable books. Her "Hospital Notes" furnished plans for scores of new hospitals.

Modest, she kept out of sight of the public, while cabinet ministers would go to see her, and architects building new hospitals consulted her. From all lands appeals came for her help, and she denied her aid to none. She was constantly doing deeds of kindness and as a last act before her death, at the age of ninety, she subscribed generously to the Gordon Memorial Fund.

C. Dorothea Dix (1802-1887)

1. Effect of child's nature on early altruism

In her first years Dorothea was an eager, responsive child, and loving by nature. Her mother was inclined to have ill health and she cared for her mother as well as watching over and protecting a baby brother - all through her own desire.

She often visited her grandparents in Boston, and one morning accompanied her grandfather on a short jaunt through the city. They were jogging along Milk Street, past a large intersection when she espied a lot of horses trying to drink water from a tiny trough - some getting none at all. She was consumed with love and compassion for the dumb animals. Seventy years later she erected a large watering fountain in the intersection - she hadn't forgotten.

Boston University
School of Education
Library

2. Development of love for humanity

A thoughtful and devoted personage, Dorothea pitied the poor receiving instruction under the "Society for the Moral and Religious Instruction of the Poor" which had been formed in Boston, and was eager to undertake teaching them in addition to her other work. Concerning this she wrote to her grandmother the following letter[25] which is a very fine example of her altruism.

My dear Grandmother,

> Had I the saint-like eloquence of our minister, I would employ it in explaining all the motives, and dwelling on all the good, - good to the poor, the miserable, the idle, and the ignorant, which would follow your giving me the permission to use the barn chamber for a school-room for charitable and religious purpose ..... let me rescue some of America's miserable children from vice and guilt.

Your affectionate granddaughter,
Dorothea L. Dix.

A strong, nobleminded woman was requested to teach a Sunday school class in an East Cambridge jail. Dorothea longing to be of aid to the women convicts offered her services. Her altruism was to be a god-send to wretched treated demented creatures. A paragraph taken from

25. Tiffany, Francis, Life of Dorothea Dix, p. 116

Marshall[26] describes her first encounter and reaction to them:

> It was a raw March day, and the wind whipped sharply around the corners and rattled the window panes; the mentally ill huddled closer together in their cold, damp quarters, their teeth chattering at times, and they drew their thin garments tightly about them. They looked appealingly at the sad faced woman in the dark cashmere (Dorothea Dix), and she was moved with compassion. During later visits she asked the jailer repeatedly to make provision for warming their quarters, but to no avail. She determined not to drop the matter. The Court was then in session in East Cambridge and she had the case brought before it. She was deeply affected by the inhumanity of it all, and in vivid language she depicted the wretchedness of those poor demented creatures, their suffering, their neglect; the guilty, the innocent, the diseased and the unfit, all herded together in unsanitary, inadequate, and in some instances freezing quarters.

She was incensed by man's inhumanity to man.

3. Outstanding perseverance in life and during ill-health

Dorothea had to persevere to maintain her loving nature as a child, for the offspring of an unhappy marriage few in her immediate family loved her. Eager to show her worthwhileness, she, at the age of fourteen, opened a school in Worcester - having as many as twenty pupils at one time. This she kept for three years and persevering

26. Marshall, Helen E., Dorothea Dix, Forgotten Samaritan, p.61

Harriet describes her first encounter with Heaton:

to them:

> It was a fine June day, and the wide windows
> nearly around the corners were raised the
> window seats, the pedestal lift reading di-ver
> together in their arms, dear readers, their
> feet, chattering at times, and they were fully
> with providence directly above them. They looked
> appealingly at the sad faces above in the cars
> because [illegible] said she was never
> more composed. During [illegible] visits she never
> felt [illegible] by some [illegible] for
> wearing their uniforms, not to be evil. She
> never [illegible] to stop its motion. She could
> was then in session in that [illegible] and on
> that the cars brought [illegible]. She was deeply
> affected by the [illegible] of it all, and in
> visit [illegible] she [illegible] the [illegible]
> of those [illegible] [illegible], their [illegible]
> ing, their [illegible] the country, the [illegible],
> the [illegible] and the world, all [illegible]
> to [illegible], [illegible], and to [illegible]
> [illegible] [illegible].

[illegible] by many [illegible] to [illegible].

5. [illegible] [illegible] it like and during [illegible]

[illegible] [illegible] to [illegible] [illegible]

[illegible] be a [illegible], to [illegible] of an [illegible]

[illegible] [illegible] in her [illegible] [illegible]

[illegible]. [illegible] to make her [illegible], etc. at

the age of [illegible], [illegible] school in [illegible] -

[illegible] we met at [illegible] [illegible].

[illegible] was kept [illegible] [illegible]

21. [illegible], [illegible] e., [illegible], [illegible], p. 81

diligently she went back to Boston, finished her own education, and opened a Dame school in Orange Court.

Dorothea had to stand being misunderstood - suffering with lung hemorrhages she was commanded to go abroad or die in Boston. Her cousins never regarded her illness as serious and suspected her of subscribing to "the cult of frailty", and censured her for not returning upon her grandmother's death. To have risked the journey would have meant death for Dorothea herself. The situation which confronted her upon her return to America then was not an easy one, but undaunted she persevered passing through a wretched year of cold attentions in Boston.

It was Dorothea Dix who forced the Massachusetts legislature after her research on prisons to pass a bill so that "persons furiously mad" were committed to the hospital "lunatic asylum" instead of jails. During this time she persisted and enabled the passage of a bill for the New Jersey Lunatic Asylum.

4. Active strength and bravery through life

At the age of twenty-nine, Dorothea opened a boarding school. It was no small task to be matron in a boarding school and attend to the needs of a dozen or more girls who were away from home for the first time in their lives. To watch over them and see that they were neat and orderly, well, and free from homesickness was difficult work. To be matron, teacher, dietitian, purchasing agent, mother confessor, moral and religious counselor all in one, was a superhuman undertaking. Much of the planning and routine of housekeeping and management about the school had to be done after the candles were out upstairs and her young charges were in bed. Nor did she neglect her interest in the poor; as long as she taught she kept a charity school for children from poor and humble homes.

Dorothea realizing that she had inherited a far from strong physique from her parents bravely continued her work. So desirous still was she of helping others that when commanded to give up teaching for two or three years on

account of broken health, she mentioned in a letter to a friend: "Dr. Hayward thinks I must be very careful..... I hope I shall not become selfish."[27]

Even when overworked during the Civil War, she visited the sick soldiers, never leaving them without an encouraging thought, a word of commendation and praise. She had remarkable strength for a woman. Whenever possible she walked through the wards, stopping to hand out books, fruit, or flowers from the basket that she carried on her arm.

5. Sacrifice during life by self-denial

Dorothea Dix realized that an intensive survey as she wished to make of every jail, house of industry and correction, and even farmhouses would take months and was beyond the resources of any organization then in existence. For a long time she had been considering ways and means. What did this extremely unselfish, humanity-loving woman do? She had money saved

27. Marshall, Helen E. Dorothea Dix, Forgotten Samaritan, p.34

amount of broken hearts. She continued
in a letter to a friend: "Dr. Agnew
thinks I must be very careful..... I hope
I shall not become selfish."[17]

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3. Describe during life by self-denial

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of any organization then in existence. For a
long time she had been investigating ways and
means. Then did this extremely unselfish,
womanly-loving woman do? She not money saved

17. Gardner, Helen E. Dorothea Dix, Forgotten Benefactor. p.94

from teaching, from royalties on her books and the annuity left her by her grandfather Dix; even the income from her grandmother's estate. She had more than enough to keep her as long as she lived, and to what better use could the surplus be put to, thought Dorothea, than in doing good for mankind. Again she was warned of her delicate health and the fatigue and exposure to which she must subject herself if she carried out the project, - but the cause loomed large and she forgot self.

At the outbreak of the Civil War, upon reading in the paper of Lincoln's call for 75,000 volunteers, Dorothea Dix went to the War Department and offered herself to the surgeon general for free services in caring for wounded soldiers.

A little while afterwards, learning of the shortage of ambulances, Dorothea after the battle of Bull Run, purchased one out of her own personal funds.

On one occasion, during the war while taking a hurried bit of breakfast, she took

great care not to eat anything that a sick soldier might crave.

After the war when asked if she would rest or go back into the hospital work, she repeated aloud the poem she had been quoting to herself over thirty years.

Rest is not quitting the active career
Rest is the fitting of self to its sphere
It's living and serving the Highest and Best
It's onward, still onward, and that is true best.

6. Thankfulness at close of War

When peace had finally come, and shouts and music filled the air, and men sang with joy, - Dorothea Dix looked out her window and whispered:

"Father, I thank Thee!"

Others were thankful too - for the work of Dorothea Dix. At the burial service the scriptural text read was appropriate to the life value of Miss Dix:

I was a hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me.

Miss Dix's character was enriched by sacrifice and remained unsullied by success.

D. Clara Barton (1821 - 1912)

1. Early Altruism

When Clara Barton was eleven, her brother David seriously injured his head in a fall. For two years he was an invalid. For a time he hung between life and death, and then was a "sleepless, nervous, cold dyspeptic, and a mere wreck." After two years he completely recovered under a system of steam baths; but those two years did not find Clara in the schoolroom. She nursed her brother with such assiduity as almost permanently to injure her own health. In his nervous condition he clung to her, and she acquired something of that skill in the care of the sick which remained with her through life.

2. Altrustic tendency in the founding of schools

The School Board gave Clara the opportunity to try the town's first free school (Bordentown, New Jersey). She had looked over the group attending her subscription school and then saw the much larger number outside, and she was very unhappy. The boys outside the school were renegades - fit for the penitentiary - and their parents would never send them to a "pauper school". Her only

desire was to open and teach a school in Bordentown to which its outcast children could go and be taught; she emphasized that she wished no salary. Her work was very successful.

At the age of forty-two, lest she should waste her time during a period of war inactivity she busied herself teaching some negro boys to read. She should have been resting during this time, and even in her spare time sought out homesick soldiers who needed comfort.

3. Extreme patriotism and courage through work done during the War and post-war period.

Clara Barton desired to go to the front during the Civil War and nurse soldiers. It was a great disappointment when Governor Andrew refused to endorse her application. However, her courage was strong and she barracked his office until he granted her an interview. After talking persistently for a while he gave in - Clara had won another victory for patriotism.

In her extreme courage and patriotism she worked desperately during the toils and dangers of war to carry out her country's command. The

following is an anecdote[28] showing her extreme bravery for her country.

The army was under order to retreat, the wounded were appallingly numerous. The enemy's cavalry, skirting the hills, admonished us each moment that we must soon decide to go from them or with them. But our work must be accomplished, and no wounded men once given into our hands must be left. And with the spirit of desperation we struggled on. At three o'clock an officer galloped up to me, with: 'Miss Barton, can you ride?' 'Yes sir,' I replied. 'But you have no lady's saddle, could you ride mine?' 'Yes sir, or without it, if you have blanket and surcingle.' 'Then you can ride another hour,' he exclaimed, and galloped off.

At four he returned at breakneck speed and, leaping from his horse, said, 'Now is your time. The enemy is already breaking over the hills; try the train. It will go through, unless they have flanked, and cut the bridge a mile above us. In that case I've a reserve horse for you, and you must take your chances to escape across the country.'

In two minutes I was on the train, and the last wounded man at the station was also on. The conductor stood with a torch which he applied to a pile of combustible material beside the track. As we rounded the curve which took us from view, we saw the station ablaze, and a troop of cavalry dashing down the hill. We had just escaped them through our quick acting. The bridge was uncut, and midnight found us at Washington.

Clara Barton was on the battle-ground before the first gun was fired and she did not leave until the last wounded man had been cared for.

28. Barton, William E., Life of Clara Barton, p. 188

Later on, after the war was over, President Hayes was given a letter asking to establish an American Red Cross, but nothing came of it. When Garfield became president he too was requested. Clara Barton was interested and approached President Garfield with her services which were accepted. She got up during the nights after her day's work was completed, and by candlelight wrote "Sketch of the History of the Red Cross" in order to educate public opinion in the matter. This was a great service to the country as a year later the American Red Cross was established.

4. Strength and self-control during war.

Clara Barton was more and other than a hospital nurse. She was not simply one of a large number of women who nursed sick soldiers. She did that, hastening to assist them at the news of the very first blood shed, and continuing until Richmond had fallen. Hers was the distinction of doing her work upon the actual field of battle; of following the canon so as to be on the ground when the need began; of not waiting for the wounded soldier to be brought to the hospital, but

of conveying the hospital to the wounded soldier. She was called the "angel of the battlefield."

No quality was more marked than the breadth of her sympathies. She shuddered at the thought of needless pain, and regarded all life as akin to the life of God and sacred with the imprint of God's own image. Her sympathies were so strong that she would have been useless in the presence of danger and pain but for her remarkable self-control.

E. Jane Addams (1860 - 1936)

1. Altruism and unselfishness in early youth

It is generally admitted by the social-minded that Jane Addams was one of the very great women in American history. From her earliest childhood she had had inclinations toward human service. When she was six years old she was allowed to accompany her father on one of his excursions to the mill in the town where he transacted his business. On that day she had her first sight of squalid conditions; here, as young as she was, she felt the distinction between the poverty of the country and that in a town. She immediately inquired why people lived in such horrid little houses so close together. After receiving his ex-

planation, she declared with much firmness that when she grew up she would have a large house but it would not be built among the other large houses but right in the midst of horris little houses like these.

Around the same time she did something which shows her thoughtfulness for others; later on this trait was to make her famous. She was an ugly, pigeon-toes little girl with a curved spine which compelled her on account of her crooked back to walk with her head very much upon one side. Fearing that she would take from the dignity of her father who taught the Bible class of the Union Sunday School in the village of Cedarville, she never walked to church with him but fastened herself to her uncle James. By doing this, she hoped that visitors would think her his little girl. She couldn't endure the thought that strange people should know that her handsome father owned such a homely little girl.

When eight years old she was dressed in a new cloak gorgeous beyond anything she had ever worn before. Her father realized that it was a very pretty cloak, and knew it was so much prettier than any other cloak the other little girls had in the Sunday school. Then he advised her to wear her old cloak which would keep her quite as warm with the added advantage of not making the other little girls feel badly. She followed her father's advice and realized that she was experiencing self-sacrifice which she didn't seem to mind. This gave her the added advantage of sacrificing to help others in her adult life.

2. Devotion of entire life to city poor

At the age of twenty-nine Jane Addams with the help of Miss Starr, a college chum, finally established the Settlement at Hull House in Chicago. She then stated that this establishment was aimed at three trends which she had had all through her college days at Rockford: (1) to interpret democracy in social terms, (2) to aid in race progress, (3) to nourish the Christian movement toward humanitarianism.

In her chart for Hull House was stated.....
"To provide a center for a higher civic and social life; to institute and maintain educational and philanthropic enterprises, and to investigate and improve the conditions in the industrial districts of Chicago."[29]

An investigation by Miss Addams of the sweatshops disclosed the fact that sewing women during the busy season paid little attention to the feeding of their families. It was only by working steadily through the long day that the scanty pay of five, seven, or nine cents for finishing a dozen pairs of trousers could be made into a day's wage. She had a kitchen fitted out in Hull House which prepared nutritious soups and stews to sell to the neighboring factories.

The workers in factories were worked ruthlessly during the season and left in idleness for long weeks afterwards. Jane Addams then came to realize that the periodical idleness as well as the payment of wages insufficient for maintenance of the manual worker in full industrial and domestic efficiency, stood economically on the same footing with the

29. Booth, Alice, America's Twelve Greatest Women, Good Housekeeping, Vol.92, p.18.

"sweated industries", the overwork of women, and the employment of children. She then devoted her life to establish child labor laws, to guard the working conditions of women and children, and to give decent wages and compensation for injuries to the heads of families.

Stricken with typhoid fever six years after establishing Hull House, she was seriously ill for over a year and her health seriously impaired. She was commanded to rest abroad, and while there made it a point to meet Tolstoy. In spite of needed rest she devoted her time in trying to find from Tolstoy a clew to the tangled affairs of city poverty.

Upon returning to America she began a systematic investigation of city system garbage collection. Jane Addams put in a bid for the removal of the garbage from her ward. The paper was thrown out because of a technicality, but the incident induced the mayor to appoint her as garbage inspector of the ward.

Jane Addams was ever concerned over poverty in life. She knew well that bread, clothing, and houses and health are not enough. She realized

that man cannot live by these alone; that music, romance, adventure, and beauty are also a part of what men live by.

3. Great leadership and executive ability

As a young woman she insisted that a city's alderman should see that the policing and housing regulations of the local community were enforced, and better regulations should be written. With added experience she found herself seeking laws at her state capital to guard the working conditions of women and children, and to try to enforce decent wages.

Later she labored at Washington for suffrage, child labor laws, prohibition, and the establishment of a children's bureau in the federal government. All these were a sign of her recognition that the well being of the families in Chicago required a wide measure of public protection and assistance.

In the period of her world leadership in the cause of peace, the committee which awards the Nobel prize recognized the importance of her contribution by making her co-recipient of the award for 1931.

But from beginning to end her career which gained such deserved honor was rooted in her concern for the actual human beings whom she knew as they passed through Hull House. She felt herself to be working as directly for the future of the little Greek lad in the Hull House Boys' Club as when she founded the Women's International League for Peace and Freedom at the Hague in the midst of the war. And just as concerned was she when she started to fight the open saloons and vice-infested alleys within sight of the settlement house.

She was a woman of marvelous poise, and never seemed to be flustered, or off balance. She was a great leader in the social field, but possessed a dignity which still placed no barriers between herself and others. Her life is a noble one of faith, and ceaseless activity in the pursuit of her ideal.

VI

Detailed Study of Character through life of Joan of Arc (1412 - 1431)

A. Status of Joan of Arc during her century judged by the standards of the time.

Joan of Arc during her nineteen years of life was a cause of contention among her own countrymen, and her memory divides them to this day. During her life she was detested as a witch and heretic by the French of the Burgundian faction. After her death, her memory was distasteful to all writers who disbelieved in her supernormal faculties, and in her divine mission. She, as they thought, had no business to possess faculties for which science could not account, and which their common sense could not accept.

But the sacrifice of Joan had an immense effect. In politics, it brought about the unity of France. Before her time France was a country torn by faction; after her time there existed a solid France. Joan had gone down to her death, but through her inspiring deeds national unity had been attained.

The testimony of Joan's status during her own century is given by those who knew her. These were the peasants whom she had loved, tended, and played with in childhood; the priests who had known her as she knelt before the altar and in the confessional; the women with whom she had lodged; the captains and soldiers with whom she had fought; and the men who had witnessed

her trial and who had been present at the last scene in the market-place at Rouen. They all told one tale testifying to her goodness, purity, love for religion and the Church, her devoted patriotism, her courage, and extreme altruism.

Despite the false accusations of her enemies which caused her to be burnt at the stake as a witch, Joan was considered great and respected by the people of her time. She uplifted the spirit of disheartened soldiers, held back a vacillating king preparing to fly from the country, and led them all from victory to victory. Joan turned back the tide of the Hundred Years' War, and fatally crippled the English power. She died with the earned title of "Deliverer of France" which she bears to this day.

B. Present status of Joan of Arc as an outstanding character judged by present standards.

Joan of Arc's time, the fifteenth century, is different from our own century, the twentieth century. Still there is the same in the two ages - the man and the woman. In the fifteenth century Joan existed in the flesh; after about six hundred years, she is a living personality. Who Joan was and what she accomplished is well known by all.

Joan, the personification of virtue, altruism, religion, patriotism, and loyalty has achieved lasting fame because her reputation has grown greater with the years. She was at the heart of the social and political life of a great people and France never can forget, and never has forgotten. Joan was always glorified by Catholics, and even by Protestants.

Joan of Arc is accepted today as a great heroine and saint. The past must be accepted as it existed, and when occupied with the characters and events of the Middle Age, one must learn to think medievally. In the Middle Ages witchcraft was really believed in by the larger part of the population and to accuse Joan of being a witch was certainly a serious charge, and a good foundation for political chicanery of the time. Joan was hated by the Burgundians and the infamous Pierre Cauchon aided in hastening her death. Realizing all these facts one can understand why Joan is considered a martyr, and why the church after a long passage of years has raised her to the status of sainthood.

C. Careful study of development of character traits throughout her life (given as subject matter as possible teaching material)

1. Altruism

a. early development of sense of duty influenced by nature of background.

When a very young child, Joan loved to play about the church and listen to the bells. After a while she became familiar with the time that each bell was rung. Perrin, the sacristan, who rang the bells was quite old and often forgot to ring them at the required time. Ever observant, Joan noticed this and one day she approached Perrin and gently chided him for not ringing the evening Angelus. She even promised him presents of wool if he were more exact in ringing the bells. At such a tender age Joan had acquired a sense of duty which characteristic was to aid her in giving up her parents and home in order to set out to save France.

b. early development of altruism

Joan loved to give alms and gave the poor shelter for the night. On more than one occasion she made her bed on bare boards or lay by the fire-

side in order to give up her own cozy one to some benighted wayfarer who craved a lodging of her father. Money which she had left over from charity, she gave to the parish priest for masses. These little traits reveal to us a child early saturated with love for others and true religion.

Her charity and piety was known to all, and all saw that she was the best girl in the village. A laborer in her village of Domremy spoke of her, telling that she nursed the sick and was charitable to the poor: "I knew it well," were his words, "I was then a child, and it was she who nursed me."[30]

Joan had a normal childhood like other children and took pleasure in games and races with her playmates. One day she was running a race with one of her chums, Mengette, and several others. So fleet and light of foot was Joan that she soon outdistanced her companions. She could easily have reached the goal post first had there not come a cry from Mengette who stumbled and fell down. Like a flash, Joan turned and, seeing that Mengette had risen and was standing

[30] Michelet, Jules Jeanne D'Arc, p. 9

bent over as though in pain, ran back to her. Seeing her chum in trouble and assisting her in her trouble meant more to Joan than winning any number of goals.

c. devotion on the battlefield.

The seige at Orleans was Joan's first experience of the havoc and horrors of real warfare. The sickening sights she saw pained her to the heart; and as she dismounted to thank the God of battles for the victory, she did not forget to offer a fervent prayer for the souls of the faithful warriors, who had fought for the French against the English. She herself had drawn no weapon and had shed no blood. Rather she had done what lay in her power to check bloodshed and slaughter. With her own hands, she tended the wounded, taking care that they received surgical aid, and the last rites of the church.

During the latter part of the seige at Orleans Joan was seriously wounded. The very next morning she arose from her bed, unafraid and ready, in spite of weakness and pain, to go forth and lead her troops once more to the walls of Paris. She felt convinced that if only she could inspire those under

her command with enthusiasm and confidence, the strongly defended capital might yet be stormed and taken.

d. sacrifice for troops by self-denial life

Joan's chivalrous friends, feeling that nothing was good enough for their great leader, would offer her viands rare and costly. Joan, however, would smile saying that such dainties were not for her - she preferred a simpler diet. A few slices of bread dipped in a cup of wine and water were often nourishment enough for her during a long fighting day. Joan could never be persuaded to indulge her appetite. She looked on while her generals ate the dainties. Joan's conquest of self was her most glorious victory.

e. unselfishness - idol of soldiers and military hospitals

After the siege of Orleans upon seeing the number of English bodies strewed on the plain, Joan shed tears in spite of the delirious joy of those around her in their victory over the English, She wept bitterly at the brutality of the soldiery and the treatment of prisoners having no ransom to give. Perceiving that one of them had fallen, dying, to the ground, she jumped from her horse, raised the poor man's head, and sent for a priest. She then comforted him and

smoothed his way to death.

After another military engagement at La Charity, Joan returned for a time from active service and gave herself to prayer, to good works, and to visiting the wounded and dying in the military hospitals. She became the idol of all, but more especially of the poor who recognized in her the sweet, unselfish character; one who had what was far better than wealth to bestow upon them - sympathy and love.

f. altruism displayed toward the enemy

Any soldier that Joan saw wounded whether English or French received aid from her. During the long siege at Orleans, Joan sent a message to the English inviting them to depart while their skins were whole. But the kind-hearted maiden even went further in her wish to save bloodshed. Riding around the hostile fort, she hailed some of the leaders on the walls and repeated her same message in firm but gentle words. They answered her with base insults, but in spite of this unmanly reception Joan continued her efforts to save these enemies from the doom she saw inevitably awaiting them.

2. Patriotism

a. loyalty to duty and her Voices

Nothing in Joan's life shows forth more clearly her

loyalty than the three years' silence she maintained about her Voices and Visions.

She first heard the Voices one noon while in her father's garden. Three figures appeared and spoke to her. One requested her to go to the aid of the King of France and restore his kingdom to him. She replied that she knew not how to ride or lead-men-at-arms. Then she was commanded to go to M. de Baudricourt, Captain of Vancouleurs, and he would conduct her to the king. She was thirteen when she first heard her Voices, and it was three years before she approached M. de Baudricourt.

Slowly the knowledge of Joan's Voices became known after she reached the age of sixteen. Joan found herself avoided in the village with the exception of her chums, Mengette and Hauviette. The little hamlet was in a ferment of tattle. Whenever she appeared in any of the narrow streets, heads were bent together and fingers pointed mockingly. Often the whispers reached her.

"There goes she who is to save France."

"Joan of Arc says she is to lead the Dauphin to his anointing."[31]

31 Madison, Lucy F. Joan of Arc, p. 112

Jovanka threw her light mantle [illegible] was accustomed
among her fellow wild flowers.

On [illegible] to Nature once more until it was
[illegible]'s desire. Those flowers screamed and wept-- it
was. [illegible] to get to [illegible] of the wild
it [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[

It was a trying time for Joan and she often shed tears in secret over the jeers and taunts. Outwardly serene, she submitted meekly to the spying upon her of her own people and suffered the gibes of her neighbors. Through it all she remained loyal to her Voices and awaited the proper time to approach M.de Baudricourt.

b. overwhelming desire to save France in spite of obstacles

When Joan of Arc went to Vancouleurs to see Robert de Baudricourt he would scarcely hear the story out and ordered her ears boxed and that she be sent home. Joan was not discouraged and sought another interview so desirous was she of setting forth to save France. This interview changed his views completely.

The French peasant is a hard man fierce in his terror of having his domestic affairs exposed to the public eye, or his family disgraced by an exhibition of anything unusual either in act or feeling. Therefore Jacques d'Arc took his daughter's intention of acquiring men-at-arms to go to the Dauphin according to the coarsest interpretation, as a wild desire for adventure and intention of joining herself to the roving troopers. This made it all the harder for Joan who realized she had a mission to fulfill.

Then her father had a dream that he saw her surrounded by armed men, in the midst of troopers. In the morning he told the dream to his wife saying that if he thought that would happen to Joan, he would wish that she should be drowned even if he had to do it with his own hands. These proceedings with a father's dreams and the remonstrances of her father against her going from the house must have made troublesome days in the cottage and scenes of wrath, hard to bear. But in spite of it all Joan maintained her desire to go to the King of France.

So knowing she was an untaught lass who could not ride or direct war, the Maid applied herself to the task. She derived her confidence from her perfect faith in her Voices.

c. leadership in managing warfare

Joan was a true patriot. She sought not only the liberation of her native land from oppression, but she also managed the reformation of a cruel army. Neither the dangers of the journey and the march towards the enemy, nor the desperate attack on the enemy ever made Joan feel a thrill of terror.

Before the siege on Orleans, a few days were spent in examining the fortifications, testing the lines of defence and in inspecting the troops. With so keen a soldier's eye did the Maid survey and realize the situation, that skilled tacticians like Dunois, La Hire, D'Alencon and others marvelled greatly to find themselves wholly outwitted by a village girl, who did not know how to write her own name. With such courage and confidence did her presence inspire the rank and file of the army that five hundred Frenchmen were now ready to face the whole strength of the English.

Her tactics were a marvel to the generals. During the second day of the attack on Orleans the enemy was getting the best of them. Caring only for the safety of her band, Joan covered the rear charging the enemy with those who remained with her, with such effect that they were driven back full half the length of the causeway. Monstrelet, a Burgundian chronicler, said of her: "She that was the chief and most valiant of her band, accomplished deeds beyond the nature of woman."

3. Sincerity

a. truthfulness during cross-examination of Cauchon

Cauchon was very anxious to confuse her during the trial and set many traps which Joan cleverly avoided. Finally, very angry one day, he showed her the rack and told her that she must reveal all now or be put to torture. Joan was ever truthful and told Cauchon that she would tell him nothing more than what she had told him if he should tear the limbs from her body. Then she added if in her pain she did say something otherwise, that afterwards she would always say that it was the torture that spoke and not she. In the face of danger she had no fear of speaking the truth.

b. honesty at hour of death

As the flames began to leap up towards Joan, tied at the stake, Cauchon approached her and shouted that he was exhorting her for the last time to repent and seek the pardon of God. Joan merely looked down into Cauchon's eyes and said with sincerity that she was dying through him. Her last words to any human being on earth were pure, simple, and honest.

4. Bravery

a. courage in leading troops

After Robert de Baudricourt finally consented to give her men-at-arms to accompany her to the King, she was most anxious to set out. The journey she was about to undertake was a rough and a most dangerous one. The whole country was overrun by the men-at-arms of both parties who were enemies to her cause (the Burgundians and the English.) There were neither roads nor bridges, and the rivers were swollen and overrunning their banks. A party of Burgundians heard that she was on the march to Chinon and set out to lay in hiding and capture her. They were rewarded after hours of waiting as Joan was sighted with her small band. Joan was the first to perceive the enemy, and calmly drew herself up in front of the band as one of the men stepped out from behind the bushes. Courageously Joan commanded that not one of her men was to unshield his sword, and ordered the Burgundian to step out of their path and delay them no further. Such a commanding figure did Joan make, that the Burgundians found themselves withdrawing in awe of this courageous girl. Joan's

band passed on untroubled.

b. gallantry at Fort St. Loup

The campaign of Joan on the Loire offers a spectacle of gallantry which is unique in history. The generals of Charles VII, Dunois, La Hire, Gaucourt, and Xaintrailles marched against the enemy under the orders of a young girl of eighteen. The English had built formidable forts around Orleans, and had for garrisons these forts and the best soldiers of England who had beaten the French in a long series of victories. Joan had immense obstacles to struggle against. She had brave men at her side, but they were demoralized by many defeats. The attack on Fort St. Loup was Joan's first battle, and yet she had no sooner thrown herself into it when she became the leader. She rode around ramparts, halting at Burgundy gates. For three hours she was in the very thick of the right holding her banner aloft. Fearlessly she sat her charger beside Fort St. Loup, cheering her archers and directing their attack till the dead and wounded lying thick around her told of the heavy loss that had been inflicted on the English. For the first time for days wild shouts

within the city proclaimed a glorious victory for the French.

c. great bravery at St. Pierre le Moustier

At the command of the King, Joan was requested to aid La Tremouille's cousin, D'Albert a general in charge of an attack upon the English at St. Pierre le Moustier.

As Joan sat on her war-horse, exposed to the fire of the enemy, one of her generals cried out to her to leave the spot as she was alone and therefore a mark for the enemy. Joan replied that she was not alone and had fifty thousand soldiers by her side. She added then that she would not move until the fortress was taken. Commanding each of the soldiers to fetch faggots, hurdles and anything they could find to bridge the moat in order to pass over, Joan dashed forward. Such enthusiasm did her presence and words inspire that the men became reckless of danger, sprang forward, filling the moat, and soon took the fortress.

d. supreme courage in attack on Paris

Many are spoiled by success and others hardened by failure, but Joan teaches us a great lesson in this respect. To make an attack on

Paris was an extremely brave venture, and Joan thought Paris must be taken. With a glow of victory on her brow, Joan led the assault, leaping over the first moat which was dry, and plunging through the next which held deep water. Nothing daunted the fearless girl who forged her way through drowning waters till she struggled up the side of the last moat where she stood her ground amid a rain of arrows. Cheering her men to action, she urged them to force the gate, scale the wall, and take possession of the city. It was while standing beneath the walls of Paris, seeing her men mowed down like grass beside her, that Joan felt an arrow spring into her flesh and pierce her through. Unable to stand erect, and faint from pain and loss of blood, she reeled and fell into the moat below, where she lay like one dead. But soon she recovered her self-consciousness, and remembering her mission, she dragged herself to the side of the steep parapet. Then from the moat came there forth the accents of her well-known pleading and cheering voice, exhorting her men to be brave, and to do their

duty by scaling the walls and capturing Paris before sunset. Then she lay prone in the moat exhausted from her wound, till at length her friends unwilling to lose so valued a life, raised her up and bore her away before night-fall. As they were lifting courageous Joan to carry her off, her only remark on the situation was : "Quel domonage?"

e. courage after capture by English

After Joan was treacherously captured by the English, she was brought to the castle of Rouen. They made for her a sort of cage into which they put her. She was very closely confined in it, for she had one strong chain around her neck, another around her waist, and others on her hands and feet. Dying of hunger, half-clad, and weighed down by irons, she yet had enough courage and strength to pardon those who tortured her.

f. stability during her trial

It was impossible that even so brave a girl as Joan could be saved in a trial presided over by men who were unitedly determined to do all in their power to force her to mis-

state her case. And when they failed in this, they made out she had said what she had not, and then went on to say she had not said what actually she had. Then failing to get her to sign her own death-warrant, they next tried to unnerve and intimidate her by displaying before her eyes instruments of torture in the hands of the torturer. But Joan, if for the moment the sight of fire and iron did unnerve her had her self-possession when she declared to her iniquitous judges that they might tear her limb from limb, but never would they drag from her anything but the truth.

5. Perseverance

a. trustworthiness in relation to Voices

Joan being an unschooled country girl was taken by surprise to learn that she was chosen to undertake a task for which she was totally unfitted. In vain she pleaded with tears in her eyes that she knew nothing of riding or fighting and should be released from a work for which she thought herself to be wholly unequal. Then after listening to her Voices over a period of three years she knew that

she was called by God from home and was to be given a work in which many brave men failed. During the remainder of her years she trusted in her "Voices" and did all that they told her. During her last moments she was heard to say that her "Voices" were from God. She was trustful through to the end.

b. perseverance at the court of Robert de Baudricourt

Joan's first visit to Robert's court at Vancouleurs was a failure and she was sent home without even a hearing. Her second visit was a little more effective but Robert de Baudricourt suspected her of being a witch. For the third time she begged him for soldiers to lead her to the king at Chinon. She had been twice refused, and she never argued the subject; she simply returned to the attack. But the fire of her purpose was burning beneath her calm, and it blazed up when he inquired with mild curiosity when she wished to start. "Better at once than tomorrow," came the characteristic retort,"and better tomorrow than later." [30]

30. Bregy, Katherine, Dante to Jeanne D'Arc, p. 126

[illegible]

This time her perseverance won and she was given a band of soldiers.

c. perseverance despite parental opposition

Joan's communications with her family were more painful to her than had been the jeers of Robert de Baudricourt. They sent her angry orders to come back, and sent her threats of parental curses and abandonment. Finally, she was on her way to the king, and as a last duty to her parents she asked their pardon if she obeyed a higher command than theirs. Beyond a doubt this was the greatest battle she was called upon to fight; those against the English were play in comparison.

d. perseverance on the battlefield

During the conflict for the capture of Orleans from the English which on this certain day had been raging for five or six hours, Joan insisted that they persevere and prepare to make a new assault. She then seized a ladder and placed it against the rampart. Perceiving her action, the English generals summoned their best archers to pick her off.

A hail of arrows instantly followed, and one of them pierced her shoulder. She fell and rolled into the ditch below, amid the savage shouts of the English and the consternation of the French. Joan was carried some distance from the rampart and her wound dressed after she had removed the arrow herself. The army generals, thinking Joan disabled by such a grievous wound, went into immediate councils and all agreed to abandon the assault and return to the city for reinforcements. Joan begged them to delay a little while, but they paid no attention and gave the signal of retreat. At the sound Joan sprang to her feet, unconscious of her wound, and commanded in a voice of authority which none dared resist. She advised them to eat and regain their strength. Awed and touched by her perseverance, roused by the challenge of her enthusiasm, and rebuked also by the spectacle of such courage in a wounded girl, they prepared to give instant obedience.

6. Gratitude

a. thankfulness upon reaching Orleans

After a long and hard march from Chinon, Joan and her army reached Orleans. Immediately she went to the great cathedral to render public thanks to God for safely bringing her to the city. The country through which they had passed on the march was overrun with the enemy, and yet they had passed through unharmed.

b. gratitude after the saving of Orleans

After a seven months' siege Orleans was saved and the English retreated. Dunois, one of Joan's leading generals, was elated over their success and wished to pursue the enemy. Joan then advised that they fight valiantly if the English should attack them, but to let the English retreat if they wanted to. She hurriedly added that it was Sunday a day of rest and, moreover, they should spend it thanking God for the victory. An altar was erected on the ground where the English camp had stood. There in the midst of a triumphant army and exultant citizens, joyous gratitude

was displayed for the termination of a seven months' siege. Joan knelt beside the altar and thanked God for the victory.

7. Dignity

a. dignity at the court of Robert de Baudricourt

Joan accompanied by her uncle Laxart went to see Robert de Baudricourt in the hope that she might get a small band to lead her to the Dauphin who was the rightful king of France. As they entered the court room the spectacle of the great people caused the courage to ooze out of the old peasant. He stopped midway and would come no further, but remained with his red nightcap crushed in his hands bowing humbly here and there, stupified with embarrassment and fear. Joan came steadily forward, erect and self-possessed, and stood before the governor. There was a buzz of admiration which went over the group as Joan approached the governor with dignity. She expressed her wish, and was scornfully denied. All this however, did not bother Joan and, determined she told Robert de Baudricourt she would come again and yet again until she would

have the men-at-arms. After she had made her exit there was a great deal of wondering talk, and her wonderment spread through the town.

b. dignity displayed before the Dauphin

Upon her entrance into Chinon Joan proceeded to the court to find the Dauphin. Hoping to deceive the Maid a barber had been placed on the king's throne. The court watched Joan with intense interest as she walked toward the throne. Calmly she surveyed the court and the figure upon the throne, then in a firm tone she ordered the false knave to be taken from the honored seat. She turned, again surveying the crowd, and presently her eyes fell upon a man modestly dressed. She stepped forth gracefully and addressed him saying: "I am thy servant - thou art the king!"[31] The court was astonished at the proceedings.

c. Supreme strength of poise during imprisonment and cruel confinement

Joan was placed in a black dungeon and locked in a cage; she was chained to her bed by neck, hands, and feet. A half a dozen

31. Twain, Mark, Personal Recollections of Joan of Arc, p. 155

Dr. Martin, Date, Patient Identification or Case No. 3-100

brutal common soldiers kept guard day and night in the dungeon where her cage was. Jean de Luxembourg who had captured Joan came to see her with two English earls. He told her he would set her free if she would promise not to fight the English any more. She had been in that cage a long time now, but not long enough to break her spirit. She still had her poise, and she answered him saying that she knew he had neither the power nor the will to do it. He insisted, and then the pride and dignity of the soldier rose in Joan. She told the man that she knew they were going to kill her, but in spite of all they did, the English would never get the Kingdom of France. Infuriated he made a move to stab her, but the earls prevented it; meanwhile Joan moved not an eyelash.

d. refinement and purity of mind before which the subtleties and torturous absurdities of ecclesiastical minds were powerless

During the trial Joan informed Pierre Cauchon that her "Voices" forbade her to confide them to any but the King. He and the court were

on their feet, all storming at once so that no one could be heard. Meanwhile Joan sat untroubled and indifferent. This made them grow more mad and noisier all the time. Seeing such a turmoil Joan spoke softly during a let up of the din, saying that if they spoke one at a time she would answer all of them. By this time the court was hoarse, droopy, and exhausted by their long frenzy, whereas Joan was still placid and reposeful.

At another point during the trial after three solid hours of torturous questioning, Joan began to get fatigued and sleepy. The ecclesiastics took advantage of the opportunity and demanded that she tell whether she was in a state of grace or not. Joan looked out upon the hungering faces with innocent untroubled eyes, and gently she brought out the immortal answer that if she were not in a state of grace, she prayed that God would place her in it, and if she were in the state of grace she prayed that God would keep her in it.

During the next to the last trial they sought to intimidate Joan and brought into the court room

an instrument of torture known as the rack. As Joan came in she glanced at the rack, straightened herself up and showed not the slightest vestige of fear. After the trial resumed she continued to answer Cauchon as she had done in previous trials. Angry, Cauchon threatened that he would have her tortured if she didn't reveal all. Nobly she replied that she would tell him nothing more than she had already told him, not even if he tore the limbs from her body.

e. poise and dignity in her death-ride to the market place and at the stake.

Mounting the cart she was driven slowly over the cobble stones to the great market place, where ten thousand citizens had come forth to see her burnt alive. Calmly she surveyed the scene and slowly she ascended the platform on which was the stake to which they fastened the chaste limbs. She accused neither her king, nor the holy ones, but when she set foot on the top of the pile she could not refrain from uttering: "Ah, Rouen, Rouen, much do I fear you will suffer from my death!" [32]

32.Twain, Mark, Personal Recollections of Joan of Arc, p. 589

de Tabi, 1974. Tongues Translations in Time of
Acts, p. 327

She who had saved the people, and whom that people deserted, gave voice to no other sentiment when dying than that of compassion for them. While the fire was consuming her, above the hissing of the flames, cries of the women, and screams of the crowd, she exclaimed sweetly, "Jesus! Marie!" Up till her last breath she remained calm and serene.

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VII

CONCLUSION

Joan had the finest of qualities and still was very human in this possession. It can be seen from the examples in the previous chapter that she came by these characteristics quite naturally. She was guided by her Voices but carried out their commands as any human being could. Her religious inclinations made her the outstanding Maid of the village; even before she heard her Voices, Joan was the set example through her goodness and kind deeds.

Many have disputed the fact that no normal human being could accomplish the outstanding feats that Joan did. However, Joan was human, and her goodness was rewarded by God in the form of His Voices who guided her in the deeds to be accomplished for the saving of France from the English, and the crowning of the Dauphin the rightful king of France.

Too, there have been many attempts to prove psychologically that she was a psychic case and a victim of a nervous disease which prompted her actions. Joan was the most normal and practical of geniuses. There is nothing in her early life and upbringing to suggest the changing. She had a slight temper but was not hysterical; Joan was evenly balanced and came from a good healthy stock. In fact Joan became conscious of her Voices and visions not after Mass, or prayers, or weeping (which some suppose favorable to delusions) but after running races with children which was quite a normal action. Indeed Joan was a normal child and remained so during her whole life. Her life is a fine example of an average childhood. As her life was spent

chiefly "winning for France" most of her outstanding characteristics and feats are found on the battle-field; however, the characteristics can be substituted and applied to everyday life and situations. The qualities which Joan brought to a chaotic and demoralized France were not chiefly military, but rather she injected moral content into the cause of the Dauphin, and inspired confidence into her troops. Her testimony during her trial was a very fine example of one who encountered guile with simple honesty.

The question had often been raised as to how such a girl who accomplished as much as she did could be so, and still be uneducated. The answer is very simple, as even to this day Domremy, where Joan of Arc was born, is primitive. The girls are given very little education and spend their time spinning with the distaff and driving their flocks to the fields. And even far more simple was it in Joan's time. In that day there were no books or papers to pick up at a leisure moment. Printing was still unknown in Europe, and only rarely could a peasant's child read or need to.

It is possible for anyone today who would live a just, simple, and religious-loving life as Joan did in

her time, to be elevated by God and blessed with an undertaking such as He gave Joan. Too, Joan being human, it is humanly possible for her traits and qualities to be practiced by people of today, and applied to their everday life.

If, during her time, her example and spirit brought unity to a disunited and leaderless land, why should not the example of her life inspire those of today. The ashes of Joan of Arc were thrown into the Sein six hundred years ago, and since that time she has become a spiritual heritage not only for the French people but to countless admirers in all parts of the world. Along with Paul, she is today one of the most illustrious personages of Christendom.

The boy and girl of today may not persevere on the battlefield or sustain great bravery in fighting the enemy, but they can persevere in their work and have courage to stick to it until it is accomplished. Too, there is a need today for youth to practice the trait of altruism in order to prepare themselves for citizenship in a democracy. Everyone should and must help the other attain useful characteristics and traits.

Therefore it is my purpose through specific examples given in this thesis to try to reach the minds and hearts of youth through the study of these six women.

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